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CORRESPONDENCES.

[*In continuation from page* 291.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. Matt. vi. 33.

It may be objected further, that by thus prying curiously into the secret counsels of God, and the mysteries of his wisdom, men may be led to neglect the *weightier matters* of religion, such as love, mercy, charity, humility, patience, and the faithful discharge of those duties to which they are called in their respective stations; they may fill their heads full of speculative knowledge, and leave their hearts empty of substantial good; they may labor more to the enlightening their understandings, than to the reforming their corrupt wills and lives; and thus they may fall under that severe denunciation pronounced by the Lord against all such deluded persons, "*That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes;*"* and in another place, "*If ye were blind, ye should have no sin, but now ye say, we see, therefore your sin remaineth.*"† It

* Luke xii. 47. † John ix. 41.

is very true: Nothing can be more dangerous; nothing, therefore, is more justly reprehensible, than a mere curious opinionative knowledge even in divine things, if it be not attended with, or doth not lead to a suitable PURITY OF HEART AND LIFE. It was this consideration which drew from the apostle that censure; when comparing knowledge with charity he saith of it," *It shall vanish away;*"* and in another place, " *Knowledge puffeth up, but charity edifieth.*"† And yet we find the same apostle in other places passing high commendations on knowledge; as where he prayeth for the Ephesians, " *That God would give unto them the spirit of wisdom and revelation in the knowledge of Jesus Christ;*"‡ and for the Philippians," *That their love might abound yet more and more in knowledge and in all judgment.*"§ And agreeably to this prayer of the apostle's, we read in other parts of the sacred writings, the great advantages and even necessity of *spiritual* knowledge in order to the soul's attaining unto perfection in a godly life, as where it is written, " *It is not good that the soul be without* KNOWLEDGE;** and again," *My people are destroyed for lack of* KNOWLEDGE; *because thou hast rejected* KNOWLEDGE, *I will also reject thee;*†† not to mention many other passages to the same purport. The truth therefore seems to be, that it is not knowledge, but the *abuse of it*, which is hurtful, and consequently reprehensible. Men, therefore, should not be discouraged in the pursuit of *spiritual* knowledge, only so far as they pursue it with wrong motives, or in a wrong spirit. If they seek to pry into the deep mysteries of holy things, merely to indulge a vain curiosity, or to build themselves up in a proud conceit of superior wisdom, without regard to real reformation of heart and life, through the humble spirit of love and charity, they then deserve the greater censure, as they will subject themselves to greater condemnation. But if in humility and the fear of the Lord, they seek the illumination of divine knowledge, as a principle of heavenly light for *spiritual* direction, to lead them in the ways of righteousness and regeneration, to confirm their faith, to purify their love, and thus to build themselves up in a godly life; if they study to be acquainted with heavenly mysteries, only that the spirit of truth may be more fully opened, and more powerfully operative in their wills, their understandings, and actions; what pursuit in this case can be more profitable, what

* 1 Cor. xiii. 8. † 1 Cor. viii. 1. ‡ Ephes. i. 17.
§ Philip. i. 9. ** Prov. xix. 2. †† Hosea iv. 6.

more commendable than that of *spiritual* knowledge, or a diligent searching for the treasures of divine truth! Surely we may say of knowledge, sought after in such a spirit, and applied to such holy purposes, what is said in the prophet concerning Tyre, "*Her merchandize and her hire shall be holiness unto the Lord.*"*

"*Every part of the* WORD OF GOD, *historical as well as prophetical, the (apparently) most trivial and insignificant circumstance recorded, as well as the most remarkable and important event, contain in them an* INTERNAL *or* SPIRITUAL *sense, perfectly distinct from the sense of the* LETTER, *and yet veiled under it; and that whilst the sense of the* LETTER *of the sacred records treats only of* EXTERNAL *and* NATURAL *things, such as relate to persons, places, and events of this lower world, the* INTERNAL *or* SPIRITUAL *sense treats at the same time of* INTERNAL *or* SPIRITUAL *things, such as relate primarily to Jesus Christ Himself, and secondarily to His kingdom in the heavens, and His true Church here upon earth.*" Under the influence of such a persuasion in our own minds, we are willing to enforce it also on the minds of those for whose *spiritual* instruction all our labors are intended; believing it to be a thing of the utmost importance for all christians to be fully satisfied, not only concerning the authenticity and genuineness of the sacred scriptures, but also concerning that *spirituality* contained in their letter and history, by which they are so eminently distinguished from all other writings whatsoever, and which alone properly constitutes them what they are so generally called—THE WORD OF GOD.

In making this repeated avowal of our sentiments, we are well aware that they are at once supported and opposed by many high human authorities, which would render it difficult to decide where the truth lies, if the decision rested only on the opinions of men. But it is happy for the christian church that this is not the case, inasmuch as the evidence of truth, in this, as in all other instances, is to be sought for, and found, not in the testimony of man, but of God; not in the human and fallible speculations of finite minds, but in the divine and consequently infallible attestations of the supreme and infinite intelligence. To determine, therefore, in what manner the sacred scriptures are written, and whether they contain an *internal spiritual* sense distinct from the *letter*, or are to be understood merely according to the sense of the *letter*, we are not left to the uncertainty of our own vain conjectures, nor yet to the greater hazard of calculation on the conjectures of others. We may possibly tremble, whilst we hear it asserted by one learned

* Isaiah xxiii. 18.

prelate, "That the sacred penmen were, in some cases, *left wholly to themselves;* and that *their natural qualifications were sufficient* to enable them to relate things with all the accuracy they required."* And we may, perhaps, be equally concerned and surprised, to read in the works of another learned and right reverend author, that "When it is said that scripture is divinely inspired, *it is not to be understood that God suggested every word, or dictated every expression;*"† and in another place, (though without saying a word of the contrary declaration of St. Paul) "We may venture to pronounce, that in no one book of the Old or New Testament, which professes to relate past occurrences, *is there a single instance of allegory.*"‡ We may be told again by another celebrated writer, in one line, that "The WORD OF GOD, like His book of nature, *teems with life;*" and in the next line, we may find him darkening, if not contradicting his own position, by his own explanation of it, where he says, "*Every part thereof is animated by incident and character.*"§ On the other hand, we may be taught by authorities equally respectable for piety, for learning, and for dignity, that the sacred scriptures of the Old Testament contain a sense "which is styled by divines the *prophetical, evangelical, mystical,* and *spiritual sense.*"¶ We may hear one to this purpose assert, that "The Therapeutæ (an ancient sect of the Jews) interpreted the scriptures of the Old Testament *allegorically,* and that being wont to *seek out the spiritual meaning of the law,* they more readily embraced the gospel, *than those who looked no further than the outward letter.*"** We may read in the writings of another, that "As the historical sense of the holy scriptures is fetched from the signification of words, *so the spiritual from the signification of those things which are signified by the words.*"†† We may, in like manner, hear a third testifying to "the *double sense* of prophecy;"‡‡ and a fourth to "the conduct of *the mystic allegory* of the scriptures;" and also to "the *two-fold* character of David, *literal* and *allegorical;*"§§ and a fifth to the testimony of the

* See Bishop Law's Theory of Religion, quoted and sanctioned by the Bishop of Landaff in his Apology for the Bible, p. 108.

† See the Bishop of Lincoln's Elements of Christian Theology, part I. chap. i. p. 21.

‡ See ditto, p. 69.

§ See Sermons by the Rev. T Gisburne, p. 174.

¶ See Bishop Horne's Preface to his Commentary on the Psalms, p. 10.

** See Archbishop Wake on the Catholic Epistle of St. Barnabas.

†† See Bishop Hall's Works, folio edition, p. 533.

‡‡ See Bishop Hurd's Introduction to the Study of the Prophecies.

§§ See Bishop Lowth on the Hebrew Poetry, Lect. XI.

primitive fathers, "Who (says he) were unexceptionable witnesses to us of this matter of fact, that *such a* [*spiritual*] *method of expounding the Psalms, built upon the practice of the Apostles in their writings and preachings*, did universally prevail in the church from the beginning."* We may next consult Vitringa, Glassius, Witsius, Waterland, and other eminent writers who have discussed the subject; and yet, after all, the grand question will still remain to be asked and answered, viz. What is the testimony of God himself on this important point? In other words, what do the sacred scriptures themselves testify concerning themselves, the manner in which they are written, and the sense in which they are to be understood?

[*To bo continued.*]

DICTIONARY OF CORRESPONDENCES.

[*Continued from page* 295.]

ADULT age, that state of life in which man acts according to his own judgment and understanding. This is what properly constitutes an *adult*, and not so much the number of years which a person may have lived; although it is usual to say, that such or such an one is an *adult*, when he has passed his twenty-first year, because in that time he generally attains to such a state of intelligence and discretion, as to enable him to judge and act for himself.

They who are in the affection of truth for the sake of truth, when they arrive at *adult* age, and come into the exercise of their own understandings, do not abide in the doctrinals of their particular church merely because they were educated therein, but examine and compare them with the WORD, to see whether or no they are agreeable to the truth; and then, after deliberate inquiry, and full conviction, they reject whatever is contrary thereto.

They who die infants, are after death educated in heaven; and as they receive the instructions of intelligence and wisdom, they gradually put off their infantile appearance, till at length they become adult angels.

They who die *adults*, carry with them into the other life the memory of terrestrial and material things, and with it a natural

* See Bishop Horne's Preface to his Commentary on the Psalms, p. 21.

corporeal affections, which however are then quiescent, but fixed. This memory and this natural corporeal affection form the plane or ground-work of their future life, into which their *spiritual* thought flows and terminates. Hence it is, that whatever a man's prevailing affection be in this world, such will the *fixed habit of his life* be in the next. But infants, who die such, and are educated in heaven, have no such plane as *adults*, formed from the material things of this world, but a natural-spiritual plane, formed from the things of the *spiritual* world. Hence all their affections and thoughts are of a more pure and *spiritual* nature, than those of persons who have lived to *adult* age. Moreover, infants after death are ignorant of their having been born in this world, but consider themselves as natives of heaven, acknowledging no other father than the Lord. Nevertheless, the state of men who live to be *adults* in this world, may after death become as perfect as the state of infants in heaven, provided they are careful to remove from themselves the corporeal and terrestrial loves of self and the world, and in their place receive the *spiritual* loves of the Lord and their neighbor.

ADULTERATION, the perversion of what is good and true, but more particularly of what is good. Thus we say, the goods of the WORD are *adulterated*, and its truths *falsified*.

ADULTERY, the perversion and falsification of the goods and truths of the holy WORD. Strictly speaking, *adultery* means the perversion of good, and *whoredom* the perversion of truth. They who are not in the good and truth of faith, cannot possibly be in conjugal love: and they who place their delight in *adulteries*, cannot have faith in the Lord. Whenever a man commits *adultery* in this world, and finds a delight therein, heaven is shut against him, and the influx from hell reaches him. As the essence and life of heaven consists in conjugal love, so the essence and life of hell consists in *adultery*. The reason why *adulteries* are now so common in the Christian world, is, because the church is *at an end*, and thus there is no longer faith, because there is no charity.

ADUMBRATION, the covering of what is *internal* by something *external*. Thus the *external* worship of the Jews was an *adumbration* of *internal* worship; the *literal* sense of the WORD is an *adumbration* of its *spiritual* sense; the body is an *adumbration* of the soul; and, in general, the natural world is an *adumbration* of the *spiritual* world.

ADUNATION, conjunction by mutual love, as is the case with all the societies in heaven, whereby they form *one* man. But in

hell, *adunation* is effected by *external* bonds, such as the fear of punishment, &c. whereby all the infernal societies, collectively taken, form *one* monster.

ADVENT. The Lord's first *advent* was in person, when he assumed the humanity: but his second *advent*, which has taken place at this day, is not in person, but in his WORD, by a revelation of its *spiritual* sense.

ADVERSARY, evils and falses which oppose man in his regeneration.

ADVERSITY. Those dispensations of providence, which seem *adverse* in the present world, are in reality conducive, though in a most hidden way, to the future happiness of the righteous. The reason why the wicked are in general more prosperous in this life than the good, is because it is foreseen by the Lord, that to the latter, riches and honors would prove a snare; wherefore to them *adversity* is rather a blessing than a curse.

ADVOCATE. Jesus Christ is said to be an *advocate* with the Father for the whole human race, because divine truth signified by the Son, which proceeds from divine good signified by the Father, is the only medium of salvation, and as it were *pleads*, *intercedes*, and *mediates* for man. Mediation, intercession, and *advocateship*, are predicated of the divine humanity of the Lord, because the humanity is the *medium* of conjunction with the divinity, just as the body of a man is the *medium* whereby his soul may be approached.

They who believe that the divine essence consists of three persons, which altogether make up one God, form to themselves, while reading the *literal* sense of the WORD, no other idea of mediation and intercession, than as if the Lord sat at the right hand of his Father, and conversed with him, as one man converses with another; and as if he made supplication to the Father on behalf of men, and thus became their *advocate*, pleading his own merits in suffering the death of the cross, and praying that he would on these considerations have mercy upon them, and pardon them. Such is the idea which every simple person first forms to himself from the *literal* sense of the WORD, concerning the Lord's intercession and mediation. But it is to be observed, that the *literal* sense of the WORD is accommodated to the comprehension of the simple, in order thereby gradually to introduce them into genuine *interior* truths; for the simple have no other idea of the heavenly kingdom, than as of an earthly kingdom; nor of the Father, than as of an

earthly king; nor of the Lord, than as of the king's son, who is heir to the crown and kingdom. That such is the idea of the simple, is very evident from the notions which the apostles themselves entertained of the Lord's kingdom; for they at first supposed, like the rest of the Jews, that the Lord, as being the Messiah, would be the greatest king upon earth, and that he would exalt them above all the nations and kingdoms of the whole world. But when they heard from the Lord himself, that his kingdom was not of this world, but in heaven, then they could not but imagine, that his kingdom in heaven was like an earthly kingdom; wherefore two of his disciples, James and John, requested as a favor, that they might be permitted to sit, the one at his right hand, and the other at his left. On which occasion, the rest of the disciples, who were also desirous of being great in that kingdom, began to be displeased with their two brethren, and they contended among themselves which should be the greatest. Now as this idea of worldly glory was rooted in their minds, and could not be suddenly extirpated, therefore the Lord answered them according to their states, and told them that they should sit upon twelve thrones, judging the twelve tribes of Israel; but they knew not what the Lord meant by twelve thrones, nor what by the twelve tribes of Israel. See Mark x. 37, 41. Luke xxii. 24, 30. Matt. xix. 28. From all which it is easy to see what idea the disciples entertained of the Lord's mediation and intercession with the Father, and whence they received it. But the man, whose *spiritual* eyes are opened to discern the interior things of the WORD, has a very different view of the Lord's mediation and intercession, considering it not like that of a Son with his Father the king, but like the Lord of the universe *accommodating himself* to the wants and necessities of his sinful creatures; for He and the Father are not two, but one, as he himself teaches in John xiv. 8 to 11. The reason why he is called a Mediator, Intercessor, and *Advocate*, is, because by the Son is meant divine truth, and by the Father divine good; and Mediation is effected by divine truth, as thereby access is obtained to divine good; for divine good cannot be immediately approached, being in its nature like the intense fire of the sun; divine truth, however, may be approached, this being like the light proceeding from the sun, which is the medium of communication between it and man. This then is the true meaning of mediation and intercession.

But as this is a subject of the greatest importance to be clearly understood, we shall take this opportunity of explaining more ful-

ly why the Lord, who is essential divine good, and the real sun of heaven, is called a Mediator, Intercessor, and *Advocate* with the Father. When the Lord was in the world, previous to his complete glorification, he was divine truth; wherefore he was then a Mediator, and interceded with the Father, that is, with the essential divine good, John xiv. 16, 17. Chap. xvii. 9, 15, 17. But after his humanity was fully glorified, then he is called a Mediator and Intercessor on this account, namely, because no one can form an idea of the essential divinity, except under the form of a divine man; much less can any one be conjoined to the divinity, except by such an idea. Whoever thinks of the divinity, without having the idea of a divine man, thinks indeterminately; and indeterminate idea, or an idea that has no object or form whereon to fall and be terminated, cannot with propriety be called an idea; it is a mere vague notion, that ultimately falls into nature, and becomes like nothing, and consequently has no power of effecting conjunction with the divinity either by faith or love; for all conjunction necessarily requires an object wherewith to be conjoined; and according to the nature and quality of the object, such is the conjunction. Hence it is, that the Lord as to his divine humanity is called a Mediator, Intercessor, and *Advocate;* but then it is to be understood, that he mediates, intercedes, and as it were pleads with himself for mankind, and not with any Father distinct from himself; for he and the Father are one person, like the soul and body in man.

[*To be continued.*]

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 316.]

33. But this egg was not yet fecundated; only nature, as in a most sacred cabinet, there deposited her most precious treasures and choice things, and had set forth in it such a noble apparatus, like a bride in the expectation of her spouse, waiting in the bride chamber for the consummation of their new covenant. When nature had thus finished her part of the work to her satisfaction, and as it were brought her whole circumference into this egg as a centre, the supreme mind met her in the process, and of himself, as the sun of life, with *concentrated rays*, he conceived a *super-*

celestial form, or soul; a life, *as of itself*, infinite, and capable of infinity; and infused this noble treasure into this little egg.* This was the first connubial pledge of that union which should take place between the spiritual essence and the supreme *emanations* of nature, for this end, that the causes proceeding from infinity conceived in the egg of the great world, and communicated to this little egg, might finish their processes in nature, and afterward, by a connexion with the infinite, be rendered infinite; so that by such conjunction, this earth might be united as a court to the celestial palace. Hence, from the continual influence of ends upon ends, and uses upon uses, it would appear plainly, that every thing proceeded from the supreme source of intelligence and wisdom; for it is only intelligence that can consider ends, and dispose of means in proper order to obtain them, and nothing but wisdom has the ability to foresee, and so direct its operations, that all things in producing the effect, produce also the desired end. One only Providence then it is, that can direct the chain of consequences, in which every link or minute connexion fills its place to constitute the perfect firmness of the whole; and moreover, that such a chain of consequences should be productive of perpetual uses, so associated, that whichsoever of these links seems to finish a series in the chain of uses, only ends where it began; and again proceeds to the re-production of its series, in which respect it never ends.

* The nature and quality of the human mind can hardly be perceived in a description of words, according to their general acceptation; for the soul is a spiritual essence, and therefore not easily expressed by such terms as are applicable to natural essences. But because terms and forms of expression must be used, they are to be sublimed, by raising the ideas annexed to them, and subtracting the finites annexed to them, by nature, which may be done by the capacity of the intellect; and thus the eminent faculties of the soul may be represented to the mind. How, therefore, a distinct idea of the soul may be in some degree insinuated into the mind, I shall endeavor to deliver in the following. It appears then, that the soul is the only thing in our body which lives; so that the ability in us to live and to be, is only of, or through the soul; other things pertaining to nature, which are supposed to live, only act from her life; wherefore the soul is a substance so real, that by it we immediately exist and subsist, and without it we are not bodies, but dust. Hence there is nothing truly substantial in living bodies, but the soul; the rest, as accessaries, are assumed on her account, that her intentions, by the mediation of nature, may produce effects or causes in a series. For the sublimer life is that of the understanding, and to understand is only to propose ends, and so dispose of effects by the ministration of nature, that the uses intended may have a final consequence in the proposed end. By a little reflection on the operation of our minds, it is sufficiently plain, that to propose ends, and dispose of or foresee them, is quite different from the causes and effects adjoined to these; that ends by intermediate ends, and causes by mediating causes, should succeed, and so perfect the whole series.

34. This soul, so infused, as a spark struck out of the supreme mind, was no sooner inspired into the egg, but it began actually to represent the universe to itself, by the intuition of pure ends and ideas; not only the universe of nature, like brute animals, but also universal heaven, with its riches and intelligence. It began, therefore, as with a certain sacred fire, to glow inwardly, and dispose itself as furnished with wings to descend from that superior height, whence it was produced to the surface of the earth, in the lowest part of the atmosphere, even to that paradise where its natal egg was produced; and when it had enjoyed the delights there, by means of organical doors, or the senses, to ascend again, and turning them into so many felicities, affecting the interiors of the soul itself to relate her experiences in heaven; while she weighed and considered these things most distinctly in her ideas, she contemplated the means suited to obtain her purpose, which once possessing, she might obtain her wishes; where behold nature was ready with her needful assistance, being a joint guest with the soul in the same egg, and offered her most ready aid, whensoever called upon, to accommodate herself most faithfully with all her concentered powers to the intentions of the mind: for these were so ordinately disposed in the egg, that while the soul only, from the point in it answering to the naval, contemplated the ends she had represented in herself, and proposed to put them in execution, *these*, as only waiting for her orders in the first rudiments of their forms, spontaneously obeyed her will. For nature with her substantial powers of the world, and the world with the substantial powers of nature, as excited into action by nothing, were so formed and disposed, as to obey, like bond-slaves without any choice of their own, *intelligent minds* or *spiritual essences* as their Gods of creators, and in all that was ordained by them, to conform themselves most obsequiously; upon which account nature was only constituted as subservient to mind, that she might bring the *purpose* or *decrees* of the supreme mind into effects, and thus might continually turn them into use; for all the intermediate ends or intentions in act and effect are called *uses*; and so far they may be truly called uses, as they conspire and tend, in a series after their own manner, to produce the last term or principal end of the series.

35. The soul glowing with such a desire, as a mind in the image of the Supreme Being, began also to form herself a little world, or microcosm, after the pattern of the great one, but not out of nothing; from an eternal decree it was purposed, that she should

clothe herself with nature, as a body, and act in it as a deity, that should govern it by her free will with understanding, and so manage the reins of its nature according to her intuitions, that she had only to propose her intentions, and all the powers of nature, concentered in the structure of the nerves, would rush into action, conformable to these intentions, of their own accord; by which means also, universal nature would evidently represent in herself, as in a little image, a perfect obedience to the great Creator of all things. Nothing prevented her intention; from the fountain of her life, as from a little star in the apparatus of the egg, her virtue began to vibrate rays, by which she first of all described little spheres, revolving in and out of the celestial form, and constituted of these a certain olympus, or little heaven in miniature, which was to be the residence of the intelligences, and their attendant sciences and experiences. From this last production, and its fine winding stamina being in appearance like clouds drawn out, she deduced all the principal nerves, that by them she might fashion and finish the organical texture of the body, with its bowels and members; after this manner she began to make herself as it were stairs, whereby she might descend from the supreme view of nature, where now she resided, to its lowest, and so into paradise.

36. But all was as yet in the egg, where such rudiments of life, according to the augmentation of matter, began to swell gently; and that the work might be completed under the divine favor, there was nothing in nature which did not concur vehemently and diligently to assist in it. The tree of life itself, which bore this golden apple of life, formed its branch into a soft and yielding *uterus*, and covering this with tender rind and the softest of its leaves, extracted from the surrounding foliage nourishing sap, consulting its own support only. The other trees stationed round this, which crowned the centre of the grove, directed their roots thither, delighted that soothings of life from their vegetable juices might be shared among them. The sun dared not approach too near this last egg of his world, in which the spiritual light glowed so ardently; only his rays were transmitted through the lucid apple, which tempered the heat, as when the channelled tubes of flowers break their force. The air with its soft breathing zephyrs indeed hovered near, but was withheld from approaching farther, lest it should disturb the fine web of life in its origin, by ruder blasts, or expand the delicate lungs, now in their first rudiments, before the

proper time. The bushy shrubs expressed their care of the growing birth, stretching out their arms as it were to sustain the burden of the leafy mother, and receive the birth when excluded. Others prepared a cradle, and collecting soft down which was scattered in the air, made a couch of cotton for it. In a word, every thing around was diligently and officiously employed, that nothing might be wanting to this new-forming image of the world; for all things were so circumstanced, as to accommodate themselves, at the pleasure of the mind, to assist in this her operation.

37. Neither was nature only present with her ready helps and assistances, but also heaven favored the work; for her inhabitants were dispatched on purpose to second it, and direct the operations of nature; as likewise to prohibit any thing from infesting this sacred grove, for instantly when any ferocious animals passed the limits marked out for them by the heavenly inhabitants, they were seized with a sudden tremor, and fled far distant into their dens, or crouching down with bended knees, did reverence as to their Prince and Lord. Parts also of these angels kept watch at a distance, at the entrance into this grove; for pure spiritual essences or minds free from nature, by the mere redundance of power issuing from them, can strike with such an awe, that inferior beings, as stupid and impotent, fall into convulsive motions.

38. All things were now ready prepared, and the prolific branch, according to the time of its pregnancy, bowed itself down to the ground by degrees, till at last its burthen was deposited in the soft couch provided for it. The heavenly essences also, clothed with white cloudy garments, stood attending, and saw that all things, as it was provided, were administered conformably, accurately, and obsequiously by nature. Hence the months being completed, then being so many years; the child, well knowing its appointed time of exclusion, (for to that the first stamina of his existence prompted) broke through the membranes which included him, and by his own proper efforts sprung into this world and its paradise, so much longed for from the first moment of his life; and immediately opened his mouth to the air by his own instantaneous act, drawing it into his nostrils and breast as a new inmate and *spirit of life*,* for which he had already prepared these as re-

* By the breath of lives breathed into Adam, Gen. ii. 7. according to the external sense of the WORD, is not understood the soul, but the air by which the respiration exists, and the active life of the body, &c. [What is understood in the internal sense of the WORD, by this passage, may be seen in the heavenly mysteries, viz. the endowing man with the perception of what is

ceptacles: opening by the admission of the air the lobes of his lungs, as a place of exercise, he began to exercise such parts of the body as were already in his power, so as to fit them for their offices. The most choice flowers round about his cradle breathed odors from their inmost pores, and infused them into the air, which was satiated with sweets, and exhilarated all the blood of this infant, now rushing from the heart to the lungs with choice dainties. Whatever was in the kingdoms of nature, with a certain pleasing festivity seemed in their own manner to celebrate this natal hour, as if conscious of the fact; for all the effulgency of heaven then beamed forth to publish the glad tidings, the angels in chorus vibrating the rays of glory which encircled them, as so many marks of light and applause terminating this scene, which was the third in order.

SECTION THE SECOND—CONCERNING THE INFANCY OF THE FIRST BEGOTTEN, OR ADAM.

39. It was the time of midnight, and the stars of heaven, as hailing the glad occasion, shined not with twinkling rays, but glowed with a certain flamy refulgence, hastening their flight to the west; when Aurora in her rise dissipated their splendor, and immediately opened the day for the rising sun. The celestial intelligences, as was observed before, stood round the infant, and with their vibrating glories of essential light took care, lest the rays of any other luminary should first kindle up the lamp of this new life. They rejoiced also to behold that infant, the first born and the hope of mankind, lying supine on his face and breast, with his tender hands joined together, and elevated to heaven in a worshipping posture; his lips also moving as in the most pure act of thanksgiving to his supreme Creator and Parent, who had now finished the creation of the world in him, not only to be reverenced with the mind, but also with a certain correspondent posture and habit of the body.

40. The infant was naked, but surrounded with the most mild spring like a vaporous bath, of so fair and elegant a countenance, as if born to a divine, not a mortal life. Innocence herself shone forth in his face in all her native candor and purity; for the features

good and what is true, or the will of good, and the perception of truth, and thus a soul lives. By this part of scripture is also signified, that man is an organ of life, and not life itself; for life and light are not creatable, but man was created a form receptive of life, and the eye a form receptive of light.

were such an exact index to the mind, that every nerve transmitted some of its lucid rays into the lineaments of lines or the face; and stamped its original in the mind so exactly there, that it was no other than the mind in an human form. Every thing was also transacted (in the compound) under her auspices and direction; for as the body existed from the mind, so it subsisted from her; insomuch, that while she was inwardly delighted with her body, the countenance immediately smiling, represented the delight of its mind, which greatly heightened its beauty. Thus the soul, as a certain active power, governed the powers of this her body, and united it to the performance of all necessary functions; and taught it to incline itself to the breasts, many of which were held forth by its maternal branch, to press them with its fingers, and draw the milk into its mouth; revolve that nourishment over the tongue and palate, in order to swallow it; after a copious suckling, to lie down again; and many other particulars, which were only and peculiarly inspired into this infant. Born and educated under the tutelage of celestial beings, in the very order of life and nature, without a nurse, for in such a case, not the least circumstance of its trifling actions could be hid from the omniscient Creator before the rise of worlds; neither indeed could the least of these evade his providence.

[*To be continued.*]

FOR THE HALCYON LUMINARY.

ON THE CHARACTER OF SOLOMON.

It appears somewhat difficult to determine the precise point of view in which we ought most truly to estimate the character of Solomon, a man so favored as to be deemed more worthy than any of his numerous brethren of succeeding to the throne of his father David. It was he to whom the building of the first Temple was especially consigned by the divine command. It was he who ruled over Jerusalem forty years, with unexampled prosperity, and uninterrupted peace. Yet, in the decline of life, he fell to idolatry, seduced by the intimate connections he had formed with the *strange women* of the land.

To take a more distinct view of the character of Solomon, we should consider him as a man merely, and also, as a prince. In

his private capacity the scriptures have said little of the king, unless where the close relation betwixt that and his public capacity required it. He is said to have been skilled in commerce, and endowed with extensive knowledge of natural history. His proverbs exhibit to us a proof, that man is a homogeneous being, all the world over, from first to last. This book containing the same shrewd common sense vernacular as is current at the present day, amongst our most sagacious fellow-citizens.

The government of the Jews being a theocracy, it may be fairly admitted that the king of Israel was the terrestrial representative of their heavenly King. A temporal authority, correspondent with that of heaven. It is in this public station particularly that it behoves us to contemplate the character of Solomon. As to the mere man, and his private transactions, it would not comport with the dignity of the sacred penman, to gratify our sensual curiosity by giving details of them. It was wisely withheld; for in that age and nation the practice of poligamy, being universally admitted *by law*, any discussions on such domestic affairs would not be very desirable in a more enlightened day, whilst the more noble functions of the king of Israel are detailed throughout. On these we may dwell, and from their history draw many precious lessons.

Those who view Solomon as a royal minister, dispensing all manner of political blessings to his favored country, are not only to consider him in those his immediate relations with his own country, but as an emblem of the king of the promised Jerusalem, the LORD himself. He was by natural correspondence, king of Jerusalem actually. He is by spiritual correspondence, king representatively, of the Jerusalem promised spiritually. Such are the sublime views attached to the name of Solomon.

His connection with Hiram, king of Tyre, appears to have been mutually advantageous, and of course friendly. Hiram was eminently skilled in architecture; he directed the building of the temple, for which he had as a recompense twenty cities in Galilee, bordering on the dominions of Tyre, besides many commercial advantages, which the context leaves to presume. It appears from the sequel that the choice of Hiram did great credit to the king's judgment, the work being completed in the most elegant style. There is too a trait of political ability in this part of the history, for by a natural propensity, the power of the king of Tyre would be engaged to protect so conspicuous a monument of Tyrian genius. Similar to this may be reckoned his matrimonial

alliance with Pharaoh, whose daughter he espoused. Thus was two opposite points in his territory covered from attack by the wisest policy. He connected himself intimately with Tyre, whose mercantile habits and domestic requirements peculiarly fitted her for an alliance with the agricultural Israelites. With the scientific Egyptians, he did not disdain to connect himself and kingdom, for this "store-house of literature" was a necessary adjunct to a flourishing theocracy. So, *there was peace all the days of Solomon.* Nor did the king seem ignorant of that important maxim in affairs of state: that, for a nation to enjoy peace, it must be prepared for war; we find accordingly, that the army, consisting of infantry, cavalry, and chariots of war, are described as being numerous, and well appointed; for Solomon, though possessing the highest degree of confidence in the protecting power of Jehovah, was too well acquainted with the laws of divine order not to be aware of the necessity of man's co-operation with omnipotence, by the natural means appointed for such purposes; and that however peaceable and just his own policy might be, he knew that with his barbarian neighbors, who were not under the influence of divine injunctions, the possession of adequate means of defence was the proper guarantee against their lawless ambition. *So, the kingdom had peace all the days af Solomon.*

The foregoing remarks, derived merely from the literal, might be lengthened considerably without lessening the interest excited by the history of so famous a king; but as the principal end in view is to give some lessons from the *internal* sense of Solomon's history, to this part of the design we shall immediately proceed.

When David (*Divine Truth*) had established the Lord's kingdom, by adherence to the law, by virtue of which, power and victory were given him over his enemies, he prepares to build a house of God, or for God. The truth having so far regenerated the kingdom, preparation was made for the enjoyment of the advantages thus obtained, by the initiation of the people into *celestial good*, called the Lord's house. This is the *spiritual* state of peace and prosperity signified by the reign of Solomon, generally, when the whole man or church is under the influence of celestial love. But as David was a "man of war," this distinguished honor was withheld from him. David was obliged to contend for the establishment of the people in the land which God had given them, and the internal dissentions of the nation were amongst the most unpleasant of the scenes of his life, particularly in surmounting the

power of a family he was called on to supplant. So those, who in the present day are called to the pleasing and necessary office of teaching the truths divine of the *New Church*, are like David, men of war, and incapable of enjoying, from the militant state of the church at this time, the higher pleasures attainable hereafter in the reign of Solomon. For every man of the new church will sensibly feel how much this mental warfare obstructs that plenitude of peace he might otherwise enjoy, were all co-operating in a state of cordial charity and brotherly love.

We perceive that Solomon was anointed king by Zadok and Nathan, by command of David, hereby representing, that by the means of the supreme power of Truth (David) and its subordinate powers of rational, natural, &c. Celestial Good is inducted on the throne, (or chief-place) in man's affections. Hence it is that we read of so many changes among the principal officers, at the accession of the new sovereign, many of his father's principal servants having been displaced; indicative, (in the *spiritual* state) of the different powers and qualities of the mind, accessary and auxiliary, in the different stages of the regeneration; what serves in one state will not serve for the succeeding one, but is dismissed to make way for what is suitable to the existing state.

Pharaoh signifies, throughout, natural science; by Solomon's taking his daughter to wife, indicates the close conjugality existing between love to the Lord, or celestial love, and an affection of the knowledge of the means necessary for producing natural uses. So Solomon was skilful in all manner of noble improvements, such as public buildings, fountains, aqueducts, and roads, for the conveyance of water, military stores, merchandize, and provisions, some of which, according to the testimony of travellers, are yet remaining, the mouldering monuments of his advantageous alliance with Pharaoh's daughter.

It is worthy of remark, however, that she had a house set apart for herself alone; she was not admitted to occupy the apartments allotted for noble uses; for in the mind of a wise man, every thought or idea is arranged in its proper place and order, so that no confusion may arise between natural things, spiritual things, and celestial things; each dwelleth in its own house.

But that part of Solomon's history, which more than any other attracts the attention and excites the risibility of ignorant scoffers, is the vast number of wives and concubines dedicated to his use, a point which will not be passed over silently in this review of the

state of that great king, persuaded as we are that there is nothing peculiarly repulsive to a reasoning mind even in this part of his history.

In order to judge of an individual fairly, we must not judge him by *ex post facto* laws, which were not intended to operate on him, which had no existence in his time, nor at all suitable to the period of time we are treating of, however excellent they might be intrinsically, and necessary at a subsequent period. Such are the laws which establish monogamy, introduced long after Solomon's time under the christian dispensation.

There was no limit in the revealed Jewish law, to the number of wives. It was discretionary with the Jews, though the number engaged, we are informed, seldom exceeded four; and a cause can be assigned for this indulgence, which sufficiently justifies the ways of God to man, in the practice that prevailed in Palestine and its neighborhood, of destroying female infants, for which the admission of polygamy was a sure political remedy, independent of whatever advantages, profitable or pleasurable, might have been anticipated by connexions formed with the women of the land, who were spared from the general destruction at the conquest.

Under such circumstances, with entire liberty to pursue the dictates of his fancy in regard to concubines and wives, we can no more wonder at their number, than we can at any other magnificent object of his establishment. It was not the possession, it appears, of so much of this kind of superfluous luxury, that became the base of a censure against Solomon, it was from his being led away by the *strange* wives, that is, those who were not Jews, to participate in the idolatrous rites of their worship.

No man could be more thoroughly impressed with the thraldom of his existing state and condition, at the conclusion of his life, than Solomon himself, on perceiving his own aberrations from the divine law, the light of which still illuminated his understanding, whilst the heat of affection for it no longer warmed his heart, or influenced his will; for even in the act of sinning we find him loudly deploring the prevalence of a power over him, which, springing up insidiously in the bosom of his own family, had stript him of his Divine Master's favor, and rendered him incapable of any longer representing the majesty of Jehovah, in the Jewish kingdom and church.

To the extensive range of sensual pleasures enjoyed by Solomon, we would direct the eye of the debauchee, in order to teach

him how best to multiply the quantum of his pleasures. First ask and receive divine wisdom, and the pleasures attendant on these he will find far beyond what any mere sensualist can enjoy. For whilst the appetites crave for enjoyment, it is this divine wisdom which constantly directs the most refined and delicious methods of enjoying, and, as in the example before us, multiplies the capacities of enjoyment, by awakening a thousand sensations, to which mere corporeality is otherwise dead. The enjoyment is even enhanced by the rapid glances of conscience into futurity, into the end of all worldly enjoyment, however refined. So the judicious painter leaves a barren heath, or rocky summit, in the rear of his beautiful parterres and meadows and cornfields, to enhance, by contrast, the nearer and more exquisite tints of nature and art.

The wives and concubines are, by *correspondence*, illustrative of the great and multiplied powers of will, by means of various affections in the king. We would appeal to the best of living men whether, like Solomon, after a long period of prosperity, when almost forgetting there was an enemy in existence, they were enjoying the pleasing contemplations of the past, and relaxed by continuous enjoyment, they have not found themselves, almost before they were aware, in the arms of temptation. Yet it is the whole life, and not by any incidental acts of life, the result of perhaps fortuitous but imperious circumstances, that man will be finally judged; by his ruling love, and not by casual passions, permitted often for gracious purposes; a lesser evil to exterminate a greater; as in the admission of polygamy, infant murder is radically extinguished, without any express authority from the law for a practice which was to be afterwards invalidated by a more perfect dispensation.

Whilst Solomon's strange wives, or base affections, led him from the *Holy Temple*, wherein was the *Divine Voice*, to the hills and groves, representing those external opinions, and loves, which are still left unsubdued in the natural mind of man, as were those higher places and groves of Canaan by king David, and which had their subordinate uses. But not for the king nor the Jews to worship in. That those devoted hearts, who adored the splendor of Urim and Thummim, should suffer themselves to be again entangled in the yoke of bondage, is evincive of those alternations of state to which our nature is subject by the immutable laws of creation, and that in the church of the *New Jerusalem*, there will be such alternations, by which goodness and truth may be still more

and more effectually elevated and fixed, in the nature of the believing man. As the Spartans intoxicated their slaves that they might afford to their children a frightful example of the evils of drunkenness, we trust that the evils of the human proprium, will operate similarly on every man of Abraham's seed, who, encamped in the desert, turns his back on the leeks and onions and other earthy produce of Egypt.

The subject might be extended to many volumes, but for the present it shall be closed. T.

FOR THE HALCYON LUMINARY.

C. B. ON WAR—No. II.

Much has been said, of late, against the barbarous and unjust practice of duelling, and all that can be said against it is relatively true against the practice of war, which is a kind of great duel between a couple of nations. If, therefore, duelling is unholy, unchristian, and detestable, war is so. One nation injures or affronts another neighboring one, which demands recompense and acknowledgment of the former; concession and recompense are refused; menaces ensue; the challenge is accepted; and depredation, wrath, revenge, war, carnage, and hosts of evils, ruin the innocent with the injurious.

Christian, to whom does vengeance belong? It does not belong to man, nor to nations; for God says—"Vengeance is mine, and I will repay it." Therefore men are commanded "not to avenge themselves." For to avenge ourselves, is to get into self, and depart from God. Not to avenge ourselves is to deny self; and trust wholly in God, which *is* the duty of every one. Now, that which is a mean to make us trust the most in Jehovah, must necessarily be best. Self-defence, that selfish principle, has a tendency to confide in the arm of flesh, and deny God, instead of denying self, and taking up the cross, and following Jesus Christ (the price of *peace*) in the regeneration, or regenerating heart.

My Christian brethren ought, for such reasons, not to avenge themselves, nor resist, by the fleshly arm of violence, the natural injuries, brought on us by impious men. A christian's weapons of war are not carnal, but spiritual. Christ's kingdom is not of this world, else would his servants fight, as he himself said.

But individuals and nations cannot submit to this. They say self-defence is the first "law of nature:" and who can forego it? Answer, those who are united to that which is superior to nature; even to that which causes us, contrary to nature, to love our enemies. For God loved us while we were his enemies; and we, by loving them, become godlike, and godly. He that loves his neighbor as himself, cannot kill, or plunder them; consequently cannot go to war against them; but chooses, not to expose but preserve his own life, or the lives of others. He considers wars as great evils, which originate from wicked lusts that war in them. That we must not do evil or iniquity that good may come out of it. But that we must do good for injury, overcoming it by doing good to them who do evil to us.

No, no! says the unsubdued natures, whose god is self, we will avenge ourselves, and support the dignity and honor of human nature, by violence, against any who injure or insult us. Blood for blood; violence for violence; injury for injury; is the law of justice by Moses. As others do to us we will do to them. Thus they reject the golden rule of our Saviour, and forgive not, that they may be forgiven; nor do to others, as they, on a change of circumstances, would be done unto. They talk a great deal about honor; and think it dishonorable to receive an injury. If so, why did our Saviour receive injuries, when he could have commanded the assistance of more than twelve legions of angels. If it is dishonorable to commit, but not to receive evil; to do harm, but not to receive and suffer ill treatment,

> "Honor and shame from no condition rise;
> Act well your part;—there, all the honor lies."

This world is a wicked one, and its honor is not the proper kind of honor. It knows not what honor is. It calls shame honor; and true honor, it denominates an ignominy; and hence it is that nations pursue the dignity of a duellist, instead of the dignity of the princely sons of the great king of heaven and earth. The dignity of the former kind is connected with false shame, retaliation, revenge, devastation, murder; the dignity of the latter is accompanied with magnanimity, clemency, forgiveness, kindness, and the relief of our enemies. Virtue only is dignity and fame.

Christians, who are come out from the symbolical and shadowy dispensation, dare not go to law, brother against brother, nor fight,

nor kill. They are come to the substance of shadows, to the *New Jerusalem*, to the spiritual dispensation, into which nothing unclean, or maketh a lie, can enter. They are internal Jews, with circumcised hearts. "Thou shalt not kill;" or murder man, or the holy plants of piety. For no murderer hath eternal life that does either.

Prove war and duelling to be virtuous and honorable, and I will readily acknowledge I err in what I have just said against them, and confess that private and public wars may be pious, honorable, and benificent, and that heroes in arms deserve the eulogies of the poet and the historian.

The typical wars of the Jews are symbolical of the *spiritual* wars of the inhabitants of the new covenant-dispensation, among whom, swords were to be beaten into ploughshares, and spears into pruning hooks; nations, then, will no more lift up swords against nations, nor even learn the art of war any more; and, then the kingdoms of this world, now opposed to peace and Christ, will become the kingdoms of our Lord and his Christ, and he shall rule and reign in the hearts of his people. If I am in an error, I am sorry; and may God forgive me, as I forgive others; and love me because I love my enemies; and dare not hurt or destroy aught, but what is wrong in myself, and my neighbor. C. B.

FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. V.

"It is of very little consequence to be able to cultivate any crop singly, ever so well, unless it unites properly with others, to form a course beneficial upon the whole." *Young's Eastern Tour, vol. II.* 410.

The farmer, having made a judicious arrangement as regards manure and irrigation, has done nearly all that is necessary to secure good crops of grass and meadow. As the great object of manure and irrigation is to ensure a lasting supply of grass, it will appear good policy to apply the same principles, as far as practicable, to tillage lands; and as in the one case, the meadow would not, for want of constant resuscitation by water or compost, be permitted to remain for a season unproductive, so, in the other case, let all means be used to secure a constant productiveness,

and particularly let every thing calculated to unnecessarily exhaust the soil be avoided.

The question, whether *fallows* or *green crops* are most advantageous as a preparation for the culture of grain, is of prime importance to the agriculturist. Until within a few years public opinion leaned almost generally on the side of fallowing, but it should be observed that this opinion gained all its stability from its antiquity, little disposition prevailed to dispute the judgment of our ancestors, and it would be vain to explore the motives for a practice which must have had its origin in a very early age. Mr. Fiske (an Englishman) was the most zealous and successful opposer of fallows; his correspondence with several opponents, who labored to support the old doctrine, has terminated in the conviction of all his readers, that he (Mr. Fiske) was right; fallowing became less used, and experiment, so far as made, tended but to confirm the new doctrine, that *green crops are preferable to fallows*, as a preparation for grain; and that, if kept clean, they produce all the advantages that could be expected from actual fallows, with the valuable addition of a supply of the best food, while they leave the land more fit for the reception of crops of grain. In short, land, while in fallow, produces nothing; but, if under green crops, is producing what will prove nearly as valuable as any other crop. "Let (says Mr. Fiske) the man, who would farm in the best manner for profit, never suffering two exhausting crops (wheat, barley, &c.) to follow one another. Let him avoid fallowing; for, in my opinion, the more the land is ploughed in summer, the more the vegetable food is exhausted." The observation of Mr. Fiske respecting the impolicy of two successive exhausting crops has nothing new in it, but yet should, from its evident and generally-known effect, be carefully avoided; and the principle, if it wanted any argument to enforce it, would find that amply supplied by the animated remarks of Mr. Fiske, whose practice of husbandry was grounded on much thought and reflection, elucidated and enforced by successful experiment, instead of being directed by a blind or unexampled routine*.

In the first of these essays a calculation was given of the produce of a farm of fifty acres; in doing this due respect was had for

* It is to be regretted, that the limits, into which these essays must necessarily be compressed, preclude a more enlarged detail, or, what would in many instances be extremely useful, a full copy of the letters, &c. referred to.

public prejudice, the supposed produce was therefore stated at less than what would be the actual produce under good management. This subject cannot be better elucidated than by giving the arrangement of a farm by Mr. Hamilton, an Irish gentleman of the first experimental knowledge in agriculture, and whose mind was strengthened and improved by extensive reading. The plan here copied comprehends a farm of one hundred Irish, equal to one hundred and sixty-one American or English acres. The farmer who cannot conveniently manage so large a farm will easily calculate the proportion to be expected from a smaller one. The writer deems it essentially necessary to repeat his former advice, that the farmer will not be led, by the lure of gain, into a plan too extensive for his capital; and that, in making experiments, he will confine himself to a scale so small that no insufferable loss can accrue. The following plan could not be abridged without much danger of losing all the beneficial effects expected from its perusal—it is therefore given entire, although it may be necessary so to divide it, that the whole cannot be given in one number of the Halcyon Luminary.

SKETCH OF A FARM.

The following tract submits to the landholders of Ireland the arrangement of a farm; comprehending practices which will, if adopted, essentially promote good husbandry, improve the soil, give constant employment to the laborer, and reward the industry of the judicious farmer.

Wheat, barley, oats, and the other kinds of grain, have been cultivated in this country with tolerable assiduity and success; but Ireland has been justly charged with an injudicious neglect of green food for the maintenance of cattle throughout the year; though, for raising food of that kind, the humidity of her climate peculiarly fits her. Could we be taught to substitute green crops in the place of unproductive fallows, the farmer would not only be enabled to support a much more numerous stock in the farm-yard, but would derive from them such a quantity of manure, as would produce food for still increased numbers.

Arrangement of a Farm.

In the following tract it is proposed to describe the arrangement of a farm, containing one hundred acres, plantation measure, of good sound land, which by a certain arrangement will maintain annually a stock of one thousand sheep, two horses, and thirty-two head of black cattle from one year old and upwards, till they are fatted, or otherwise advantageously disposed of in succession.

The work naturally divides itself into four parts. The first treats of the disposition of the lands; the second of the management of the tillage land; the third of the management of the pasture ground; and the fourth of the feeding of the stock.

*First, the Disposition of the Land.**

This is to be so situated, that a rivulet passing through it may divide the whole nearly into two equal parts, viz. forty-nine acres in one, and fifty-one in the other. Let the first part be for tillage, and laid out in four divisions of twelve and one quarter acres each, (the quarter being for head-lands) and called the first, second, third, and fourth divisions; three acres are to be taken off the second parts, of which two in the centre of the farm are to be occupied by the house, offices, garden, hay, and sheep-yards; the other acre to be allotted for the rivulets and the surrounding fence. The remaining forty-eight acres are to be appropriated to grass, and through this ground the rivulet may be conveyed, so as to cut off sixteen acres of lawn before the house. The remainder is to be formed into two equal parts of sixteen acres each, one part for a second pasture-ground, the other for meadow. The sheep should, for the most part, be fed in an inclosure. One containing about two thousand square yards, will be sufficiently spacious to accommodate one thousand sheep. Open sheds projecting about ten or twelve feet into the yard, should be erected along the walls, so that the sheep may always feed under cover, and be at liberty to take shelter, in case of rain or inclement weather, while the remaining space being uncovered, will leave them an opportunity of ranging in the open air, as they may feel inclined. This yard must be always kept well littered with straw, rubbish, dry earth, &c. in order to afford the sheep *dry* lying, and to secure an increase of their manure, so essential to the success of the tillage, as well as the maintenance of so large a stock. The sheep-yard being always thus kept properly littered, and containing throughout the year this numerous stock, will supply annually abundant manure for one of the tillage divisions. A space inclosed by open paling, adjoining to the sheep-yard and communicating with it, may be useful in warm seasons, by affording free access for air. This addition to the sheep-yard, in the heat of summer, will resemble the mode of folding usual in some parts of England.† The other cattle are to be housed throughout the year.

Hedges and Ditches are not to be allowed to remain as divisions on the tillage land, as forming impediments to the progress of the plough, besides being receptacles for destructive vermin and birds; therefore any within the bounds of the farm are to be removed, the surrounding fence only to exist; one rivulet divides the tillage from the lawn; the other separates the lawn from the other grass lands.

N. B. Forty eight acres of *watered grass lands* are allotted for the stock on the farm, but if there should be *no supply of water*, one hundred and fifty acres at least of grass lands of equal quality will be requisite.

[*To be continued.*]

* The disposition here alluded to, cannot always be made; a situation should be sought as nearly of this nature as possible.

† Mr. Young mentions, "about Brandon in Suffolk, there is a new practice introduced, I suppose from Kent, where it is not uncommon; which is, to fold their flocks for five or six hours in the middle of the day, in *hot* weather. If sheep are left to themselves, they get into ditches, or lie on the ruts of roads, and rarely feed at such time; to fold them, therefore, is no loss of feeding, and subject only to the evil of driving: but a shady, though airy fold, would be beneficial.

TO THE EDITORS.

Jamestown, Prince Edward County, (Va.) July 2, 1812.

Dear Sirs,

By giving the following a place in the Luminary, you will confer a favor on its friend.

On the twenty-fourth of September last I was requested, by a gentleman of this county, to ride to his house and examine the body of a negro boy of his about seven years of age, who on the preceding evening yielded up his life to the tortures of death. This child, until about three months previous to his death, enjoyed an ordinary share of good health. At that period, he began to be troubled with œdematous swellings in his inferior extremities and abdomen, accompanied with a hard and full pulse, with loss of appetite and strength, and with an increase of morbid actions, until, at length, the whole system seemed to labor under a general *hydropic diathesis*. The aid of a physician was obtained, a gentleman of great respectability, whose knowledge and skill in his profession are justly admired by all who truly appreciate his merits. Under his care, the patient became so far convalescent, that he discontinued his attendance. But the flattering hopes of his recovery were soon destroyed by a recurrence of the disease, into which he relapsed. He now despaired of every prospect of earthly happiness, for every former symptom of his disease brought new aggravations, which gradually increased, till his "blood and spirits, waxing cold and slow within him, and retreating to his heart," ceased at last to animate his feeble frame.

In order to gratify the curiosity of the owner of the slave, with regard to some uncommon symptoms which appeared some short time before his death, I examined the body of the boy, agreeably to the request, assisted by the learned doctor ———, who administered to the patient the means of relief in the early part of his illness.

A body unusually large, alone excited curiosity from an external inspection.

Upon opening the cavity of the trunk, the viscera were found literally deluged in a serous fluid. The *liver* and *diaphragm* exhibited marks of inflammation, and the stomach, intestines, kidneys, bladder and peritorium, had nothing different in appearance from others in like situations. The lungs and pleura appeared

as expected, except that a *singular phenomenon*, an object of curiosity, presented itself on examining the *right lobe* of the *lungs*. Upon that part of it immediately above the diaphragm, was discovered a wounded surface, about the size of a crown piece, forming, at unequal distances, a number of small protuberances like vibices, whilst the coats of that organ were interrupted in their continuity in the intermediate spaces, as their absence manifested. The cause of such an unusual appearance was not readily accounted for, but upon more minute examination, near the centre of the injured surface was found a small *animal* about half an inch in length, resembling, in form, the hirudo or common leech, perfectly white, and adhering closely to the body of that viscus, upon which he seemed preying. The injury of this delicate organ was done, as I suppose, by its ravages.

In what manner it derived its existence and became thus situated, and how much the wounded lung contributed, in causing a suspension of the motions peculiar to the vital functions, are questions, upon the solution of which I have seriously reflected, and now, with deference, offer to the consideration of others. I am, gentlemen, respectfully yours, &c. C. B. ATTWOOD.

FOR THE LUMINARY.

INSOLVENT DEBTORS.

It is much to be regretted that legislative incapacity has hitherto been so conspicuous in the formation of insolvent laws, or that prejudice should stand so much in the way of reform. In order to the enaction of wholesome laws, the mind of the legislator must not be warped by undue influence, or directed by selfishness. Impartiality and wisdom are necessary in promoting a system so desirable as a wholesome insolvent law, but which has hitherto been thwarted by means too often censurable. The impolicy of protracted imprisonment for debt is to be equalled only by the inconsistency of the law and the deleterious effect which it seldom fails to produce; and the weakness or wickedness of the legislator is, in no case, to be more regretted or censured than in that act which disposes of the property, liberty, and even life of the subject.

The objects of imprisoning debtors are generally understood; to wit, the enforcing of payment from the debtor, and the punish-

ing him for committing an act of insolvency. The justice of the first of these is clearly allowable, the latter doubtful. They will require to be distinctively considered.

Properly speaking, an insolvent debtor must be considered as owning no property; the very act of insolvency should stand as sufficient evidence of this fact, until disproved: the fair conclusion is, that any property remaining in the possession of the debtor belongs not to him, but to his creditors, who should, in justice, be put in possession of it with the least possible delay, and without permitting the debtor, after one or more years of imprisonment, to account for lost property, by saying it was expended in the support of himself or family. Nothing can be more ridiculous or unjust than to charge the half-ruined creditor with the expense of supporting the entirely ruined debtor and his family for years. The law which does not provide for an early surrender of property, is defective, and but ill complies with its profession.

The second object of insolvent laws is the punishment of the insolvent, who is therefore supposed to have committed a crime. The absurdity of this part of the law is glaring. It refuses to the criminal that early trial which he is entitled to in all other cases. The man who steals one hundred dollars is brought to trial at the first meeting of the court after committing the larceny; the *criminal debtor* must remain for a third or fourth court. The felon is made answerable to the state, and can be pardoned by the executive; the debtor being convicted is handed over for punishment to an individual, and the executive cannot mitigate the sentence which that individual may choose to pronounce. Two kinds of crime are thus recognized, one against the state, the other against an individual; in the one case punishment is allotted according to the magnitude of the crime and the opinion of an impartial judge; in the other, it is regulated by the degree of rancor entertained by an angry or injured creditor. In the one case, cause may be shown in mitigation of punishment; in the other, such is inadmissible. A man who steals, in order to feed a starving family, urges the motive in justification of the act, and finds mercy. To plead that insolvency was occasioned by fire or shipwreck, is forbidden, and would, if allowed, be useless. It may appear, to some, new, that the word "criminal" is attached to insolvency; but surely it is better so, as long as insolvency must be punished with a severity not known in many cases actually criminal; for otherwise the country would be chargeable with punishing a man who commit-

ted no crime. The declaration, which specifies the cause of action, and which may not improperly be called the "indictment,' charges the debtor with having committed fraud, and this seems necessary to justify the prosecution; his being subsequently convicted, or, in milder language, judgment being had against him, he must be supposed guilty of the charges specified in the declaration; he must have committed fraud, and, if such be a crime, the judge, as in all other cases, ought to pronounce judgment, and the criminal ought to have the usual advantages; if it be not criminal, he ought to be discharged. It must however be acceded that it is a crime, as the judge always passes sentence; he pronounces imprisonment *at the discretion of a vindictive prosecutor*; he issues not any order to a sheriff to punish him for any particular length of time; he reports not the case to a merciful executive; but he issues a *capias ad satisfaciendum*, an order to imprison the debtor during the will of the creditor. It is impossible to justify this mode of punishment without also justifying every other mode that has ever been adopted towards insolvent debtors. The selling of the debtor, the banishing of him, the enslaving of him, the enslaving of his children and their children, to the hundredth generation, the cutting of the prisoner into pieces, all these were just, if imprisonment at the will of the creditor be so. The reader may startle at these severe punishments, but are any of them really more abominable than imprisonment for life? or, if this latter be more mild, what does it prove, but that a regenerating world is gradually abandoning the errors of ancestry.

An error of no small magnitude, connected with imprisonment for debt, is, that all debtors are treated alike. However the law may consider insolvency, individuals, when uninterested, agree that it is not disgraceful, and all prisoners are not only punished alike, but looked on with equal favor and pity. The unfortunate man, whole insolvency was unavoidable, suffers equally with the knave, while the crime of the latter is sunk or forgotten in the general undistinguished view which the community takes of the whole.

An objection may be made to an early surrender of property, because, in that cause, the debtor will not have wherewith to support his family; but it must be observed that the poverty of the debtor gives him a claim on the public which becomes still increased by his imprisonment He and family become a fair charge on the public as long as he is precluded from earning a subsistence for himself and them.

The many attempts to improve insolvent laws are so many proofs of their insufficiency or injustice. The law which, notwithstanding the sentence of the judge, abrogates the power obtained by the creditor over the debtor, is a proof that such a sentence was wholly or in part founded in injustice; and, if it was partly so, who can say what part of it was right? The law which pronounces insolvency a fraud and provides no punishment, but as an individual creditor may judge, is partial and wrong; it subjects two persons, whose crimes are every way alike, to be differently punished, and it enables the rich to purchase a remitment of the punishment.

In order to produce any equitable or wise effect, insolvents must be classed into those unavoidably so, and those fraudulently so. The former must assign their estates for the benefit of their creditors and be free from further punishment; the latter must also assign their estates, and further be accountable to their country, as in all other cases, for the committing of the crime. With this object in view, it is to be hoped that the legislature will succeed in forming a code somewhat better and more satisfactory than any yet devised.

From Poulson's Advertiser.

AN ESSAY ON THE NATURE OF LAWS,

BOTH PHYSICAL AND MORAL.

BY A LAYMAN.

[*By Law, is here meant, rule of action. When applied to moral conduct, it will carry the idea of truth, order and sincerity. When joined with material substances, with which our senses are conversant, it will intimate regularity, uniformity, and orderly action.*]

The earth we tread upon, the air we breathe, the clothes which cover our bodies, the sun which shines over our heads, and which warms and enlightens the world, the food we eat, the heart which beats in our bosoms, the speech we use to communicate our thoughts to each other, could neither exist nor subsist, without rule or law.

There is no kind of existence whatever which could possibly come into that existence except by means of law.

No nation can possibly cohere together without law; without law it must be a mischievous rabble.

No family can cohere without laws of order; a house filled with irregularity of conduct; with jarring differences, and with contentious passions; must, sooner or later, crumble into decay and final ruin.

That individual, whether male or female, who lives without any proper rule of conduct, will most assuredly live also without respect or esteem.

Every person among us, arrived to years of discretion, must, both from feeling and reflection, know, that within the human breast there exist such turbulent passions as, if suffered to burst forth into open act, without restraint, would induce destruction upon the possessor.

On the other hand, when nations are guided by wise laws, they must be both great and happy.

When families are conducted by harmony, reciprocal affection, and tender offices, they must thrive and flourish.

When individuals regulate their conduct by sound principles of *moral law*, and physical propriety, they must needs be esteemed and respected.

And what is much more, they will enjoy an inward *felicity* and *satisfaction* in well doing, far superior to fortune or to honors; or to any thing else this world can bestow.

From this cursory view even of the subject, it may appear of how vast consequence is law.

The best things among men, however, have been, and may again be perverted. Law has been perverted. Law, just, pure and holy law, may again fall into unhallowed hands which may pervert it. But woe to the perverter.

CHAPTER II.

When the Almighty Fiat was expressed, and visible nature came obediently into manifest existence, law, as an inseparable continent, attended the creation from the beginning to the end.

If matter had been a chaos, previous to the impression and regulation of law, then it must needs have existed without or independent of the Deity; for where God is, there is order, there is law; and to suppose a chaos existing without God, is to rob him of one of his attributes, his omnipresence; and if omnipresence be taken away, God himself is removed from the ideas of the soul.

But matter, or visible nature, is a servant and not an independent existence, and so long as it obeys the laws of order, has the care and superintendance of the GOD OF ORDER, its Master, over it.

The general laws of the visible world are not only in space and time, but they are space and time themselves.

All progressions of space are measured by time, and all periods of time are marked by the spaces or things which they passed over.

Heat and light are, both of space and time; the states of light from dawn of morning to the darkness of night, are marked by the space passed over, together with the time they continue; their increments, decrements, &c.

The various instruments used in the sciences show this.

The shadow on a sun-dial, the hands on a clock or watch, the rising or falling of quicksilver in a weather-glass, or in a thermometer, all show the different changes of the things to which they are applied, by the spaces passed over in a certain period of time.

This visible creation is, therefore, bounded and limited by space and time; nor can possibly, by any means, exceed those limits.

The human body as well as every other part of matter, has its commencement and increase, its bounds, its limits, and is distinctly a subject of both space and time.

Now space and time, in their very natures, exclude the idea of infinity and eternity.

If space were infinite, it could no longer be space, because infinity is unmeasureable, but space can be measured.

In like manner time and eternity are dissimilar; for time has an end, but eternity not.

Infinity and eternity, space and time, are not mere names without implicating things. It would make human language foolishness, were this the case. But as there is time and space visible to the eye, so is there both an infinity and eternity existing beyond it.

Space and time cannot possibly create and change themselves. Their very limited and bounded existence prove demonstrably that this is the case. A self-creating power would not, could not bound itself. Limitations, when they exist, must be imposed by another. But, a self-creating power is an absurdity.

This proves that some other besides space and time does exist, and it also proves that other to be more powerful, greatly superior to both. Limitation by law proves a law-giver.

Above time is eternity. Above space is infinity. Infinity and eternity are, therefore, the lords and masters of time, in the hands of HIM who is both ETERNAL and INFINITE.

And forasmuch as whatever undergoes change must necessarily be a created existence; it follows that the Creator is without change himself; consequently that he is uncreated, and self-existent; THE FIRST CAUSE.

There is no denying such a first cause, so long as changing matter exists. A change is an effect; and an effect cannot be both *cause and effect at the same time.*

[*To be continued.*]

REMARKS ON MODERN GOSPEL PREACHING.

Is it not astonishing that men should think they are preaching the gospel, and doing good to their fellow creatures, whilst they are insulting and degrading the divine law, which is the complex of all wisdom, the power of an endless life? Some, I doubt not, will be surprised to hear of the following words being delivered in a sermon preached this year. "To be *blessed*, in the first place, is to have one's neck delivered from the legal yoke of *precept*, and one's soul redeemed and delivered from the terrible sentence of the *law*." Huntingdon, p. 9. But what saith the scripture? "*Blessed* are they who keep his *testimonies*: consider how I love thy *precepts*. In thy *law* is my delight."

"While grace heals all the wounds made by the fiery law, sin and Satan," p. 10. "The law is the only and eternal *rule of righteousness and life*, to all the reprobate, to every bond-child, vain jangler, proud doer, self-righteous, self-sufficient, and independent pharisee," p. 36. Observe then, the law is no rule for a believer.

It is said in the prophet, "I will magnify the *law*, and make it honorable." Mr. Huntingdon classed it with sin and Satan, calls it *the book of death;* the roll of lamentation, mourning, and woe," p. 38.

Some principles only need to be exposed to confute themselves. These seem to be the last struggles of dying Antinomianism, which has great rage, knowing its time is short. *Lon. Mag.*

☞ The following is inserted for its poetical merits. It was handed us as *original*, and we give it as such.

FOR THE HALCYON LUMINARY.

TO ————.

The heart that so long sighed so fondly for thee
Is fluttering no longer, but tranquil and free;
I can gaze on the form which I used to adore
With a careless indifference I ne'er felt before.
Yes, yes, to the soft, to the magical spell
Of love I have now bid a lasting farewel.
For never, alas! can another excite
In my bosom such sweet unaffected delight.
And passion has fled, and tranquil and free
Is the heart that so long sighed so fondly for thee.

Yet, I cannot forget what soft joys 'twould impart,
For still the remembrance is dear to my heart:
When at evening to walk my companion you've been,
Whilst the rays of bright Cynthia illumin'd the scene.
And Oh! if my hand you've unconsciously prest,
It would fill with a pleasure extatic my breast.
But now all the charms of the walk could withstand,
And insensate's my heart to the press of thy hand.
Thus passion has fled, and quite tranquil and free
Is the heart that so long sighed so fondly for thee.

Yet long will it be ere I love one so true,
So ardent, so de[illegible]y, as once I loved you;
When a word, or a glance, my fond bosom could warm—
E'en your faults I confess had the power to charm.
But the pleasing illusions shall never again
In my bosom excite either pleasure or pain.
Thus the love that for months and for years was my theme,
Has vanished and faded, and fled like a dream.
Yes, passion has fled, and now tranquil and free
Is the heart that so long sighed so fondly for thee.

ALONZO.

SABBATH EVENING.

BY JOSEPH PROUD, N. H. M.

The day of rest is nearly gone,
But how have I my duty done?
How have I spent the day?
Did I in solemn prayer begin?
Have I refrain'd from every sin,
And run my heavenly way?

For what is given this day of rest?
That souls should be divinely blest,
With milk and honey fed;
That we should cease from earthly care,
Improve in love, in truth and prayer,
And eat of heavenly bread.

Then O, my soul, thy God obey,
Keep holy all the Sabbath day,
And walk in truth and love;
Then will thou rightly keep the rest,
With every solid good be blessed
And soon sit down above.

EVENING.

'Tis pleasant, when the world is still,
  And Evening's mantle shrouds the vale,
To hear the pensive whipperwill
  Pour her deep notes along the dale;.
While through the self-taught rustic's flute
  Wild warbling's wake upon the gale,
And from each thicket, marsh, and tree,
The cricket, frog, and Katy-dee,
With various notes assist the glee,
  Nor once through all the night are mute.

The streamlet murmurs o'er its bed,
  The wanton Zephyrs kiss its breast,
Bid the green bullrush bend its head,
  And sigh through groves in foliage drest;
While Cynthia, from her silver horn,
  Throws magic shades o'er Evening's vest;
Sheds smiles upon the brow of Night,
Nor dazzling, like Day's shower of light,
But as the dew which mocks the sight,
  Till seen to sparkle on the thorn.

'Tis then the hour for sober thought,
  To leave this little world behind;
To traverse paths which Newton taught,
  And rove the boundless realms of mind;
Till Pride reluctant lifts the mask,
  And shows the boasting mortal blind;
Then the warm soul, intent to stray,
Would joyful shake its clogs away,
And, bursting from its bonds of clay,
  Pursue its glad, progressive task.

SELIM.

SUICIDE.

When all the blandishments of life are gone,
The *coward* sneaks to death—the *brave* live on.

THE WREATH OF LOVE.

[*TUNE—Lovely Nan.*]

Let FAME her wreath for others twine,
The fragrant WREATH OF LOVE be mine,
With balm-distilling blossoms wove;
Let the shrill trumpet's hoarse alarms,
Bid LAURELS grace the victor's arms,
Where HAVOC's blood-stain'd banner's move;
Be mine to wake the softer notes
Where ACADALIA's banner floats,
And wear the gentler WREATH OF LOVE.

The balmy rose let stoics scorn,
Let squeamish mortals dread the thorn,
And fear the pleasing pain to prove;
I'll fearless bind it to my heart,
While every pang its thorns impart
The floweret's balsam shall remove;
For, sweetened by the nectared kiss,
'Tis pain that gives a zest to bliss,
And freshens still the WREATH OF LOVE.

Give me contentment, peace and health,
A moderate share of worldly wealth
And friends such blessings to improve;
A heart to give when Misery pleads,
To heal each rankling wound that bleeds,
And every mental pain remove;
But with these give—else all deny—
The fair for whom I breathe the sigh,
And wedlock be a WREATH OF LOVE.

Connubial bliss, unknown to strife,
A faithful friend—a virtuous wife,
Be mine for many years to prove:
Our wishes one within each breast
The dove of PEACE shall make her nest,
Nor ever from the ark remove;
Till call'd to Heav'n, through ages there
Be ours the blissful lot to wear
A never-fading WREATH OF LOVE.

SELIM

VARIETY.

"But, alas! what is taste! A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

REFLECTIONS ON THE MILKY WAY.

When we examine the sky at night, we perceive in it a pale and irregular light over our heads, a certain quantity of stars, whose mixed rays form this light. This apparent cloud, or luminous tract, is commonly called the milky way. These stars are too far from us, to be perceived separately with the naked eye; and between those which are visible through a glass, there are spaces discoverable, which, in all probability, are filled by an immense quantity of other stars, which even the telescope cannot make visible. It is true, that the number already discovered is prodigious; but if we could make our observations on another side of the globe, from a part nearer the antarctic pole, we should then make still more discoveries; we should see a great number of stars which have never appeared in our hemisphere. And even then we should not know half, perhaps not a millionth part of the radiant bodies which the immense expanse of the heavens contain. The stars which we see in the milky way, appear to us no more than shining specks, yet they are much larger than the globe of the earth. Whatever instrument we make use of, they still appear as before. If an inhabitant of our globe could travel in the air, and could attain the height of one hundred and sixty *millions* of leagues, those bodies of fire would still appear only like shining specks. However incredible this may seem, it is not a chimerical idea, but a fact which has actually been proved; for, towards the tenth of December we were more than one hundred and sixty millions of leagues nearer the northern part of the sky, than we shall be the tenth of June; and notwithstanding that difference, we did not perceive any difference of size in those stars. This milky way, so inconsiderable in comparison of the whole space of the heavens, is sufficient to prove the greatness of the Supreme Being; and every star discovered in it, teaches us the wisdom and goodness of God. What are those stars in comparison of

the immense quantity of globes and worlds which roll in the firmament! A late ingenious astronomer, by help of a telescope of remarkable power, has discovered beyond conjecture this account of the milky way, and says, "That even our sun, and in consequence our whole solar system, forms but a part of the radiant circle. Many small specks in the heavens, unseen by mortal eye, he discovers to consist of myriads of stars; being, as he supposes, entire systems of themselves." Here reason stops, and is confounded: to admire and adore is all that remains for us to do.

COLONEL DAVIESS.

Colonel Daviess, who fell in the battle of the Wabash, was a man of high character, a native of Kentucky. He was a Lawyer whose character was tinged with those eccentricities that indicated future genius. There was a difficult question to decide before the court of Kentucky, involving an important question in regard to the title of an estate. The case embraced a long concatenation of facts and sundry technical niceties. When the case was called, a Kentucky hunter, with his musket and bird-bag, loaded with provisions, all equipped and complete, entered the hall and took his seat among the lawyers. There was a grin on the faces of the Bar, Court, Jury and Spectators. He, all unconscious, took out his provisions and began to eat with the most perfect composure. The Lawyer, on the side of the plaintiff, rose, and made a long argument. And who answers for the defendant? inquired the court. I do, replied the Hunter, and rising, broke forth into a torrent of eloquence that astonished the court and jury. Away went the plaintiff, law and evidence; and so complete was the discomfiture, that the opposite counsel made a most piteous reply.

The jury found a verdict for the defendant without retiring from their seats, when the court adjourned and invited the stranger to their lodgings. "No, I thank you, gentlemen; and unless you will take a cold cut with me, I must be gone." So saying, he shouldered his musket, and with great *sang froid* departed. Such a man was Col. Daviess.

Difference between Animals and Plants.

The difference between animals and plants is so great, and so visible, that it requires but a very slight observation to be convinced of it. Undoubtedly one remarkable difference consists in the animals having the faculty of moving and changing place, a faculty of which the vegetables are totally deprived. A much more essential difference is the faculty of feeling, which cannot be denied to animals, whilst it cannot be granted to plants. To this must be added, the manner of being nourished, which is still another distinction between them. Animals, by means of exterior organs, are capable of chusing their proper food; plants, on the contrary, are obliged to take what nourishment the earth affords, without any choice. This is given them from the moisture of the earth, and by the action of the veins in the leaves, which pump and draw in the nourishing juices with which the air is filled. The number of species is much greater in the animal, than in the vegetable kingdom. In the insects alone, there may perhaps be a greater number of classes, (taking in those which can only be seen with a microscope) than there are of visible plants on the surface of the globe; neither have the animals such conformity with each other as the plants have, whose resemblance makes it difficult to class them. Another circumstance, which marks the difference between the two kingdoms, is the manner in which they propagate, very distinct from each other, notwithstanding the accidental similarity found between them. Who can avoid observing another remarkable difference, as to the place where they live? The earth is the only place where plants can grow and multiply; most of them rise above its surface, and are fastened to the soil by roots more or less strong. Others are entirely under ground. A small number grow in the water; but, in order to live, it is necessary they should take root in the earth. Animals, on the contrary, are less limited in place. An innumerable multitude people the surface and the interior parts of the earth. Some inhabit the bottom of the sea. Others live in the waters, at a considerable depth. Many live in the air, in vegetables, in the bodies of men and animals, in fluid matter, and even in stones. If we consider animals and plants, in respect to size, we shall find still a striking difference. Between the size of a whale and that of a mite, the distinction is much greater, than between the highest oak and a bit of moss. Lastly, it is particularly in the form of animals and plants, that the general and most striking difference subsists. Most of the latter have, in that respect, so distinct a character, that it is im-

possible to confound them with vegetables. However, let us not imagine we have perfectly discovered the limits which divide the animal from the vegetable kingdom, or that we have found out all that distinguishes them. Nature, to diversify her works, makes use of almost imperceptible shades. In the chain of beings, perfection increases successively, and rises by millions of degrees, so that a more perfect species differs very little from that which preceded it. How narrow are the bounds which separate the plant from the animal! There are plants which appear sensible, and animals which seem deprived of sensation. Nothing proves this better than the discoveries made in coral. Formerly, it was supposed that corals were sea plants, but now there are strong reasons for placing them among animals; for, what was taken for a flower has proved to be really an animal. Thus, every order of creatures rises insensibly to perfection, by numberless degrees. The more observations are made, the more reason is there to be convinced, that it is impossible to fix the exact limits of the three kingdoms, the mineral, vegetable, and animal; and that amongst most creatures there is more conformity than dissimilarity. It is at least certain, that the limits which divide the most perfect creatures, from those that are a degree less so, become at last imperceptible to understandings so limited as ours. These observations ought to convince us, that the world, with all the creatures it contains, is the work of an Infinite Being. So much harmony and such differences, so much variety with so much uniformity, can only proceed from the Almighty, Omniscient, and perfect Being, who created the universe and all that is in it. Let our hearts rise towards him. Let us go from the stone to the plant, from the plant to the brute, from the brute to the man, and from man to the heavenly spirits; then take our flight towards the everlasting, incommensurable Being, the Creator of the world, the preserver of plants, the protector of animals, the Father of mankind, the King of spirits. Measure, if possible, measure his greatness, and try to sound the depths of his wisdom. Thrice holy God! created beings are too weak to know thy works. They are immense; and to tell them all, would be, to be infinite like thee. Therefore, the less capable we are of conceiving how far the wisdom of God extends, the more we ought to reflect on his greatness; and, above all, to imitate his goodness as much as in our power. We see that no creature is deprived of the merciful care of the Lord. It is extended to the stone and the plant, as well as to men and animals. In his sight

(in some respects) there is no distinction: his mercy is over all his works. Let us, in this also, endeavor to imitate our Maker. We fill, it is true, a distinguished rank amongst created beings; but let us take care not to be cruel or tyrannical towards creatures who appear to be inferior to us. Let us rather endeavor to enjoy, with gratitude and moderation, all those designed by God for our use. M. K.

LAW REPORT.

COURT OF KING'S BENCH, APRIL 8.

NISBETT v. SWIFT.

This was an action against a Lottery-Office keeper, to recover the half of a 20,000l. prize, gained by the ticket No. 27, in the Spring Lottery of 1709, which the plaintiff charged to have been lost by the negligence of the defendant. It appeared that the plaintiff had dreamt a dream that foreboded the certain luck of Nos. 27 and 111, and immediately applied to the defendant to procure, for him, a half ticket of the former number, and a quarter of the latter. This the defendant undertook to do, and the plaintiff was, previously to the drawing of the lottery, furnished with the quarter No. 111: but it was No. 27 which was drawn a 20,000l. prize. The plaintiff accordingly filed his bill in Chancery, against the defendant, for a recovery of certain facts, which he could not otherwise prove; and the defendant, by his answer, admitted the application and undertaking between him and the plaintiff; and said, that he had, in pursuance of it, made application at the proper office in the Bank, had paid the usual fee of 5s. each number, and had given in a paper with those numbers. This paper had, however, been accidentally either effaced or lost, and the tickets in requisition were sold to somebody else. By chance, however, the ticket No. 111, came into the defendant's hands, and he secured it for the plaintiff.

Lord ELLENBOROUGH was of opinion, that the defendant had used all the due diligence for which he undertook in applying for the tickets, and the plaintiff was nonsuited.

A circumstance similar to the above occurred in the last year at Georgetown (District of Columbia.) A Mrs. Hendy, a respectable widow lady of that place, dreamt that the No. 3333 in the Poto-

mack and Shenandoah Lottery, then drawing, would turn out a prize. *Not very early* the ensuing morning, she sent to purchase the ticket, but it had just before been sold! It came up a prize of fifteen thousand dollars!

QUESTION AND ANSWER.

Q. What is it, Man, prevents thy God
From making thee his blest abode?
He says he loves thee, wills thee heaven,
And for thy good has blessings given.

A. I'll tell thee—'Tis thy love of self,
Thy love of rule—thy love of pelf,
Binds thee to earth, and all her toys,
And robs thee of substantial joys.

ON THE IMAGINARY INFLUENCE OF THE PLANETS AND FIXED STARS.

The prodigious distance of these celestial bodies, and the little connection our globe has with them, scarce permits us to think that they can have any sensible effect upon it. There are, however, many superstitious people who give credit to their influence, and say, that from the stars and planets there issues continually somewhat which acts upon our atmosphere and the earthly bodies. But what is it that has this effect? If they mean the light of the stars themselves, or the light of the sun reflected by the planets, it evidently comes to nothing, and is much more inconsiderable than what the moon alone reflects upon us: therefore, as the light we receive from the moon has no sensible influence upon the earth, or the atmosphere, the light of the planets and fixed stars must have still less. If it was supposed that other matter issued from the stars, and reached us, it would be without the least foundation; for, if these illapses were real, they would, when collected in a burning glass, produce some alteration or sensible change in earthly bodies, which experience contradicts. Of course then, there proceeds nothing out of the celestial bodies but the faint light they convey to us; therefore, the astrologers, whether they are weak enough to be themselves deceived, or mean enough to impose on others, they deserve nothing but contempt, when they tell us

of a beneficent Jupiter, a malevolent Saturn, a witty Mercury, of Mars inspiring warlike dispositions, and Venus inclining to love. The planets, far from producing the effects ascribed to them by astrologers, have in general none of any sort. What shall we say then of the Pleiades which bring rain, the impetuous Orion which foretels storms, the sad Hyades, the setting of the Arcturus, and the rising of Capricorn, which presages hail and hurricanes? What influence can the constellation, the Bull, have on peas and beans? or the Dog-Star in respect to the madness of dogs? What connection can there be between our harvest and the Scorpion? As for the rest, if the rising or setting of these constellations was only observed in order to know the proper times for the different parts of agriculture, and not as the causes of natural things, it might be allowable. In the earliest times, the beginning, middle, and end of each season was not marked by months, but by the rising and setting of the stars, in conjunction with the sun, or by their immersion into, and their emersion out of its rays. From thence proceeds the vulgar opinion, that the different aspects of those stars produced effects which in reality should only be imputed to the seasons, and consequently to the sun. Orion rises in autumn, and sets in winter, which gives occasion to say, it brings storms; while it is to autumn and winter in reality they belong. The rising and setting of Orion only marks the time of those seasons. When the dog-star rises with the sun, it is excessively hot in our zone, but that constellation is not the cause of it. These heats are occasioned by our sun being then at the highest. I say *our* sun; for in the opposite zone, when the dog-star rises with the sun, it is so extremely cold as to freeze animals, and to cover the river with ice. So that the southern nations consider this constellation as the cause of cold instead of heat. It is the same in respect to the Pleiades, which are said to occasion rain, and all the other constellations, to which they impute effects that in reality only belong to the seasons in which these stars rise or set. If then the planets and stars have no part in the temperature and natural revolutions of our globe, they can have still less upon human actions. The happiness or unhappiness of individuals, or of whole nations, depends partly on natural talents and passions, partly on the combination of certain moral and natural circumstances; but the stars can have no influence upon any of these. If they had, we might be led to doubt the rule of Providence, and to believe, that the world is not governed by a Being infinitely wise, good,

just, and powerful. Who would wish to inhabit a globe where all its revolutions depend on a blind chance, or on the influence of the stars, which must be fatal both to our natural and moral state. Let us leave to the superstitious this science, so humiliating to the mind, and so destructive to peace, which they call astrology, and which in reality is only a wretched abuse of astronomy. As for us, our surest foundation for happiness is to know, that we live under the guidance of a wise, just, and good God, who directs all things.

To the above we beg leave to annex the following singular story; which, if true, seems to indicate, that some individuals at least have been possessed of an extraordinary share of foresight into future events; but whether by means of astrological calculation, or by any other way, we shall not pretend to determine. Let the reader judge for himself.

We are told, that the judicious Mr. Dryden studied astrology with great accuracy and success, as appears from the calculations of his children's nativities, and especially that of his son Charles; concerning whom, from his geniture, he thus predicted:

"If he [Charles] lives to arrive at the eighth year of his age, says Mr. Dryden, he will go near to die a violent death on his very birth-day; but if he should escape, of which I see but small hopes, he will in the twenty-third year be under another dangerous direction; and if he should escape that also, the thirty-third year will produce a killing direction."

Before the month of August, in which young Dryden was to enter into the eighth year of his age, Mr. Dryden was invited to the country seat of the earl of B. his brother-in-law, at Charlton in Wilts; where, on the very day of master Charles' anniversary, lord B. made a general hunting match, to which all the neighboring gentlemen were invited. Mr. Dryden accompanied the gentlemen, after taking care to set his son a double exercise in the Latin tongue, which he taught his children himself, with a strict charge not to stir out of the room till his return; well knowing the task he had left him would take up a longer time. Charles was busy in performing his duty, in obedience to his father, when the stag made towards the house; and the noise alarming the servants, they hasted out to see the sport. One of them took young Dryden by the hand, and led him out to see it also, when, just as they came to the gate, the stag being at bay with the dogs, made a bold push, and leaped over the court wall, which was low, and very old; and the dogs following, threw down part of the wall, ten yards in length, under which Charles Dryden lay buried. He was immediately dug out, and after six weeks languishing in a dangerous way, he recovered.

In the twenty-third year of his age he fell from the top of an old tower belonging to the Vatican at Rome, occasioned by a swimming in his head, with which he was seized, the heat of the day being excessive. He again recovered, but was ever after in a languishing, sickly state.

In the thirty-third year of his age, being returned to England, he was unhappily drowned at Windsor. He had with another gentleman swam twice over the Thames; but in crossing it the third time, it was supposed he was taken with the cramp, because he called out for help, though too late. Thus were the father's predictions fulfilled, and his skill in astrology verified.

PROGRESS OF ARTS.

We dare not overlook the progress of our arts. The woollen manufactories of Bennington, (Vt.) supply one hundred yards of cloth in a week, and some of it is equal to our high-priced cloths. Even the shoemaker's pegging is an art which has lately received much improvement, by which this labor has been greatly shortened. The present state of our country has much relief from the persuasion that it has great instruction in the arts, which have attained great improvements in Europe, and that it already possesses such infant institutions as only require the public favor to carry them to their perfection. The opinion prevails that the Spanish sheep will give their excellent wool in America, and that our country will not be judged from experiment, as it has been from theory, incapable of any thing which is excellent in any other portion of the globe. We learn from Baltimore, that an engraving of arch-bishop Carroll had been executed by Landy and Tanner, in 1812. The superior execution of our times may be admitted, but in the times of Smibert, in the past generation, we were indulged from public favor with engravings of our most eminent men of every rank. Not a minister of any communion in our capital, but he might have been found from some engraver upon the walls of our houses. Not a governor or a general but this token of affection appeared. The taste is less indulged, and the arts suffer. We have seen an engraving from Spain of the bishop of Orense in 1810, and we wish to see the same execution in our own country. Much is said of the admirable edition of Homer at Parma, and we have not been displeased at the printing of Wolf's Homer for common use, not only for its correctness, but great execution. The progress of the press in our country is its honor, and the specimens of Cambridge will lead us to covet the same generous aids from an established university press, that are enjoyed in foreign countries. Mr. Thomas has shown us the rapid progress of the press in America, and its useful publications are not without specimens of taste and elegance. It is to the honor of France that

the paper employed at the presses in Paris in the beginning of the present century, much exceeded two hundred thousand reams. The comparison of this progress would not dishonor us in the opinion of any of the friends of this useful art.

Our charities continue to perform their kind offices, in some places, with generous establishments, but every where by the public sentiment. In the past year the Baltimore dispensary administered to one thousand eight hundred and forty-nine persons, of whom only twenty died, and of whom five hundred and twenty-nine received the vaccination. When these charities do not occasion any neglects, and agree with domestic economy, they are of high utility. Care should be taken that they do not degenerate by the careless manner in which they are administered. To find them aids to the enlightened charity of well informed men, and institutions that the best might direct, and not be burdened by them, is to find a consolation to human woes, and strength to good hopes, and an aid to the health of the body, without destroying the health of the mind, and the active powers it can possess. *Essex Reg.*

CURE FOR BURNS.

From the Albany Gazette.

Mess. Webster & Skinner—A son of mine, some time since, while playing with some other boys, with fire-balls composed of tow dipped in spirits of turpentine, gun-powder, &c. was burned in a shocking manner, by having one of the fire-balls accidentally thrown in his face. Having noticed the application of cotton recommended in the Baltimore Medical Lyceum, in case of burns, I was induced to make the experiment. I covered the side of the face, which was now so much swollen as to close the eye, and blistered all over, the skin also in some parts broken by his having washed it in cold water immediately after the accident had taken place. I did not remove the cotton for ten days; during which time he never complained of the least pain, and when removed found it perfectly well, leaving no sort of marks except two or three spots rather darker than the rest of the skin, but which has since disappeared. As a remedy so efficacious and so easily procured, ought to be made public for the benefit of our fellow citizens, I request the liberty to communicate the same through your paper.

JOHN COOK.